

# *The Brooklyn Jewish Center Review*

*August—  
September, 1950*

## **WHAT SHOULD THE JEWISH COMMUNITY BE?**

By DR. ROBERT GORDIS

## **NETUREI KARTA-ISRAEL'S ANTI-ZIONIST JEWS**

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## **NEWS OF THE MONTH**

<b>ROSH HASHONAH GREETINGS</b>
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# THE MEANING OF THE HIGH HOLY DAYS

THE two holy days, New Year and the Day of Atonement, have neither a historical nor an agricultural origin. They are purely religious in nature and appeal to the conscience of the individual Jew. While they do not partake of the joyousness that characterizes the three Pilgrim Feasts, they are, nevertheless, not meant to be observed as days of sadness and mourning. They, indeed, remind man of his frailty and weakness, but they also bring with them the grand and comforting message of the forgiveness of God. The great God, the Judge of the whole world, who sits in judgment over man's actions and thoughts, is also a kind and merciful Father, ready to forgive, to extend atonement to those who return to Him in truth. All manner of mourning is as strictly forbidden on these days as on the other festivals; the greeting that one extends to his neighbor is also the same—*Yom Tov*, a happy day—and in every other respect they are observed as holidays, festive though solemn, bringing up serious reflections, but also great and comforting hopes. Their appeal to the Jewish consciousness has ever been most powerful, so that even the least observant Israelite endeavors to keep these days holy, abstaining from his daily occupations and participating in the communal worship.

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The blowing of the Shofar during the morning services in the synagogue on the two days of Rosh Hashonah constitutes the most prominent feature in the observance of the holiday. The sounding of the Shofar on New Year's day is intended to mark the solemnity of the occasion and to call for a searching examination of our deeds and conduct during the past year. The old year is gone, a new year is ushered in. Time advances, life is rapidly moving on. What use

have we made of our time? How did we spend the life given to us? The notes produced by the Shofar make us interrupt our ordinary occupations and consider in how far we have failed to realize the best and noblest that is within us during the past year. Thus, this indeed becomes a Day of Memorial, because the Shofar reminds us of the real purpose of life, of its sacredness and sublimity and of our failure to realize that purpose, and also inspires us to resolve to make amends and improve our ways in the future.

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The Penitential Season, beginning on the first day of Tishri, reaches its culminating point on the tenth day of the same month, called the Day of Atonement. This is a "Sabbath of rest" and a fast day, when we should abstain from all ordinary occupations, restrain all physical cravings and devote all our thoughts to the higher call of the soul. "For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord." (Leviticus 16:30.)

Confident of the forgiveness and trustful of the mercy of God, the Jew celebrates the Day of Atonement as a festival, solemn but hope-inspiring. Sin is the result of human weakness. Man must and can overcome it. God is near, awaiting the efforts of man to strive against the allurements of sin. He is ready to help him in his struggle, if he only puts forth an honest effort to lead the higher life. This is indeed a cheering message that the day brings to all men. Not a relentless judge, but our own loving Father, sits in judgment over our actions and thoughts. In the words of Rabbi Akiba: "Happy art thou, O Israel! Before whom art thou being purified and who purifieth thee? Thy Father, who is in Heaven."—from "The Jewish Religion," by Greenstone.

## CHASSIDIC HOLY DAY STORIES

THERE is a beautiful legend of the little farmer boy who, having been left an orphan at an early age, was unable to read, but who had inherited a large, heavy prayer book from his parents. On the Day of Atonement, he brought it into the synagogue, laid it on the stand, and, weeping, cried out: "Lord of Creation! I do not know how to pray; I do not know what to say—I give Thee the entire prayer book."

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Said the Besht: "The lion became enraged at his subjects, the animals of the forest. They asked the fox to placate the King of Beasts by relating to him an appropriate fable. The fox replied, however, that fear had caused him to forget his fables. Hence the beasts were compelled to wait on the lion themselves."

"In the same fashion, on the Awesome

Days, the people of the congregation should not depend upon their Rabbi to pray on their behalf. Each one should do so by and for himself."

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Once a disciple asked his rabbi, "Tell me, Rabbi, what do you do before you pray?"

"I pray that when I pray it should be with all my heart."

☆

On the evening of the Day of Atonement Rabbi Levi Yitzchok of Berditchev, "the poor man's rabbi," asked an illiterate tailor, "Since you couldn't read the prayers today what did you say to God?"

"I said to God," replied the tailor, "Dear God, You want me to repent of my sins, but my sins have been so small! I confess: There have been times when I failed to return to the customers the

pieces of left-over cloth. When I could not help it I even ate food that was not kosher. But really—is that so terrible? Now take Yourself, God! Just examine Your own sins: You have robbed mothers of their babes, and have left helpless babes orphans. So You see that Your sins are much more serious than mine. I'll tell You what, God! Let's make a deal! You forgive me and I'll forgive You."

"Ah, you foolish man!" cried Rabbi Levi Yitzchok. "You let God off too easily! Just think! You are in an excellent position to make Him redeem the whole Jewish people!"

*The above tales were taken from Neuman's "The Chassidic Anthology," and Ausubel's "A Treasury of Jewish Folklore."*

## A CHANGE OF POLICY IN BRITAIN

THIS department has always been forthright in its condemnation of British actions, first as the Mandatory in administering a league of nations trust for Palestine and latterly in the dealings of the British government with the State of Israel. We have at no time hesitated to evaluate the unworthy motives underlying the British policy. It has been our belief that we have rendered a service in pointing out the fact that the entire evil chapter in the history of British diplomacy has been part of a larger policy of appeasement which, beginning in 1931 with Japanese aggression in China, has successively, through Mussolini's attack on Ethiopia, Franco's rebellion and Hitler's aggressions, reduced the British empire to its present bankrupt condition. Nor have we failed to see and say that that which has been in the main a matter of state policy has at times been aggravated by personal idiosyncrasies such as the proven anti-Semitism of Bevin.

All of the above is by way of preliminary to the more pleasant occasion of a statement of our belief that the policy of the British government with respect to Israel appears to be changing for the better. (The necessities of the international situation and the proven unreliability of Britain's Arab allies may have some part—possibly even a large part—in this reformation. Nevertheless, by their works shall ye know them.)

Recently there was convened in London a conference of leaders of Jewish organizations throughout the British Commonwealth. Lord Henderson, Parliamentary Under-Secretary of the British Foreign Office, made several pronouncements gratifying to his audience and indicative

of a more sensitive Foreign Office conscience. He announced that the British Government "will not hesitate to intervene" if the German authorities fail to deal with increasing anti-Semitism. On the question of Israel he gave official condemnation of the charge made in irresponsible and hostile quarters that its creation impaired the loyalty of English and Commonwealth Jews to their own countries. On the contrary, he conceded that the ties between Israel and these Jews tend to forge a stronger link between the young state and Britain. He acknowledged the salutary and therapeutic

influence of Israeli democracy in the near East. He pointed to the recognition of the Jewish state by Britain and foreshadowed closer political and economic ties between the two countries in the future.

We have always held that British policy towards the question of the Jewish state has never truly mirrored English feeling. The world-wide disturbance of the day is a large price to pay for a belated identity between the heart and hand of England. Nevertheless, it is a matter of gratification that out of this disturbance this much at least of good can come.

—WILLIAM I. SIEGEL.

## THE GREATER REARMAMENT

OUR country is divided in its opinion as to the advisability of total or partial mobilization of our economic and military might to meet the challenge of the present crisis. There can, however, be no doubt that total spiritual mobilization is required if our hearts are to remain firm and our determination to withstand totalitarianism undiminished in these times which try men's souls and men's nerves. Planes and tanks may offer solid and vigorous opposition to the enemy but the resistance must have its origin within us. People who have lost all faith and will cannot be saved in spite of themselves. Communist propaganda has attempted to paralyze the democratic sinews of resistance. Unfortunately, we ourselves are providing the enemy with psychological bullets when in our panic and fear we go so far as to consort with Franco Spain. If we are to emerge triumphant in the psychological battle which is being spear-headed in the United

Nations, our strong moral rearmament is needed.

On this Rosh Hashonah, when mankind lies in the balance between War and Peace, the Shofar calls the free world to a total spiritual and moral mobilization. Only then will our fervent prayers be answered. "V'olatab Tikhatz Piba," "The iniquitous propaganda mouth shall be closed and all wickedness will vanish like smoke when Thou removeth the dominion of tyranny from the Earth."

—RABBI MANUEL SALTZMAN.

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### WE NEED A UNIVERSAL ROSH HASHONAH

IT IS in a depressed mood that we find ourselves as we usher in the New Year. Little did we dream that so soon after the war, we would find ourselves once more in a bloody conflict.

Many are losing faith in man's ability to attain peace and brotherhood. Man is a beast, is their conclusion, and war seems to express his natural self. Judaism, however, pleads with us not to lose faith in the higher ideals of life. That is the fundamental message of Rosh Hashonah and Yom Kippur. Man can conquer the beast that is within him, if he realizes the need for *Teshuvah*, repentance, of his sins and transgressions, and learns the truth—that he has within him the spark of the Divine, that he may rise, if he but will it, to the very heights of heaven. We have within our power the choice between life and the good and death and the evil. And the plea of Judaism is "Choose life and the good."

What the world needs is a universal Rosh Hashonah, a day for self-judgment, for a reckoning of everyone's failings and failures.

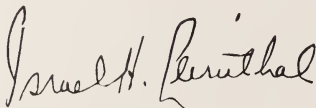
It is our conviction that America has not entered this conflict because of a love for war or a lust for power. We went to war, allied with the United Nations,

in defense of those very ideals which are the essence of the Divine Moral Law—that force and aggression shall not be the ultimate arbiter of the fate of man and nations.

We shall all rally to the defense of America. We know that it will entail many sacrifices, that it will be a long and hard struggle. We are confident, however, that triumph will be ours.

Our aim, however, must be not only victory on the battlefield but a renewed and consecrated effort to work for the triumph of a lasting peace that shall be based upon truth and international justice. Let us not lose faith in man's destiny on earth, or in his power to be redeemed from all forces of evil.

May this New Year remove at last the causes of war and bring an end to destruction and to all wickedness in the minds and hearts of man; may it usher in a year of life and good, of peace and blessedness for all mankind.



### A LETTER FROM ABDULLAH

By BORIS SMOLAR

WASHINGTON may consider it a diplomatic secret, but it is no secret to some that King Abdullah of Jordan addressed himself to President Truman for military and economic aid. A confidential letter from the Arab ruler to President Truman was conveyed through the U. S. Minister in Amman, capital of Jordan. Furthermore, it is known that in his letter, King Abdullah asked Truman for assistance not only for his own country, but also for Iraq and Syria. He emphasized that these three countries form a natural economic and military unit capable of confronting Communist ag-

gression in the Middle East. He also indicated that these three countries, if provided with arms, could contribute 20 divisions.

Those who know the exact contents of the secret letter reveal that Abdullah told President Truman that "after Communist aggression in Korea, world events would drive Arab states to meditate seriously about the menacing Communist danger." The Arab King referred to "Russia's aims in the Middle East and her oil ambitions" and claimed that these aims "are not unknown" to Truman. Therefore, he said, the United States "must give military and

economic aid to Jordan, Iraq and Syria."

It is obvious that although the Arab countries seek to secure American arms and funds under the pretext of combating Communism, they can turn the same arms against Israel. Hence it would be interesting to learn what President Truman's reply to Abdullah will be. Here is the best opportunity for the United States Government to impress Jordan, Iraq and Syria with the necessity of concluding peace with Israel prior to receiving aid from this country.

### STUDY OF JEWISH COMMUNAL LIFE BEGUN

THE Council of Jewish Federations and Welfare Funds has announced that a basic, long-range survey of American Jewish communal life has been initiated by one of its committees—the Committee on Community Organization—on the basis of a decision taken at the 1950 General Assembly of the C.J.F.W.F.

More than 50 outstanding Jewish leaders from the United States and Canada are participating in this work, Stanley C. Myers, president of the Council, said. He emphasized that the survey aims to: 1. Analyze the current status and underlying principles of Jewish community organization in the United States and Canada—its purposes, scope, structure and functions; 2. Discern the direction in which the organized Jewish communities are moving; 3. Assist in strengthening community organization generally.

The first step of the overall study will be the gathering of all available facts on the present status of local Jewish community organizations. In addition, a technical committee of leading experts in the social sciences, community organization and research will advise on study methods and procedures. To test procedures, the Committee on Community Organizations will also conduct pilot studies in a number of Jewish communities.

The first report on the Committee's progress will be delivered at the 1951 General Assembly of the Council of Jewish Federations and Welfare Funds to be held in Washington, D. C., December 1-4.

*The following is a condensation of an important article written for "Commentary" by Dr. Gordis, who is well known to Center members and much admired by them.*

## Dr. Gordis Discusses The Qualities That Make A "Good Jew" and Proposes a Plan for an Ideal Jewish Community

# WHAT SHOULD THE JEWISH COMMUNITY BE?

By DR. ROBERT GORDIS

IN ALL the centuries preceding the French Revolution, Jewish survival was never seriously in doubt, in spite of countless physical perils, so long as the organic character of the Jewish community was retained, whether it was natural or compulsory in character. With the rise of the Emancipation, this organic concept of Jewish life was fragmented and there developed partial views of the nature of Judaism—Judaism as a religion, Judaism as a secular nationalism—with an inevitable drive toward assimilation. There is a pressing need to restore the organic character of Jewish life, with one highly important difference to be discussed below—the *organic structure of Jewish life must be voluntary in character*. American Jews must be taught to recognize themselves for what they are, a *religio-cultural-ethnic group*, in which respect they are at one with their brothers in Israel and throughout the world.

In placing religion at the center of Jewish life, we are inventing no convenient doctrine to suit the practical needs of the hour. That the genius of Israel has revealed itself pre-eminently in the sphere of religion and morality is a self-evident historical truth. Accepting the centrality of religion means restoring the organic pattern of Jewish life. Those who believe in creative and permanent Jewish survival in America must recognize the religious basis of Jewish life and then insist that the Jewish religion be interpreted, in accordance with thirty-five centuries of Jewish history, in terms of the full richness of the Jewish heritage, instead of the anemic, debilitated forms that have all too often usurped its place.

It is quite understandable why those who believe in Jewish survival, Zionists, Hebraists, and others, have tended to view with well-justified suspicion any attempt to define Jewish life in essentially religious terms or to organize the Jewish community along such lines. It has

generally served as a cloak for assimilation. But the error lay not in insisting that the Jewish people is basically religious, but in placing the Jewish religion upon a Procrustean bed and then lopping off all the national and most of the cultural elements that make it distinctive. For just as the Jewish people is not "like unto the nations," so the Jewish religion is not "like unto the religions." The Jew is neither merely a member of a nation, nor of a religion. If some term must be found to describe the Jews, it is not "religion" or "nationality," surely not "race"; it is the Hebrew word *am*, "people." For all their difference in outlook, political citizenship, and status, Jews the world over are members of one people, sharing a common history and a sense of kinship inherited from the past, a common tradition and way of life in the present, and a common destiny and hope for themselves and the world in the future. The nexus binding them together is not political, but religio-cultural in essence.

In certain quarters it is fashionable today to indulge in glorification of the medieval ghetto and to heap scorn upon the gains of the Emancipation as worthless and illusory. It would be both tragic and futile to attempt to turn the clock of history backward. We dare not forget the far-reaching material and spiritual benefits that accrued to modern Jews from the Emancipation, which integrated them once more, after the lapse of centuries, into the mainstream of world culture.

The conclusion is inescapable that the Jewish community of the future must be voluntary in nature. Jewish life in America lacks both the power and the desire to compel the adherence of its members. Hence, it must continue to oppose any effort at Jewish segregation from without and always defend the legal and social right of Jews to desert the

Jewish community, if they so desire. The obvious corollary is that Jews will be free to accept as much or as little of the organic pattern of Jewish life as they see fit.

At this point a far-reaching and disastrous misinterpretation of the concept of the organic community has been taking root, largely because of some of its most perfervid advocates. The right of all Jews to a partial or minimal acceptance of Jewish values having been granted, the inference has then been drawn that every pattern of acceptance or rejection is equally valid, with the unwarranted and all but fatal conclusion that Jewish group life must be geared to include all who do not deny that they are Jews, and no more than that.

Thus a recent writer would utilize as the raw material of the organic community "the several million Jews in America who *do not happen* to belong to any Jewish organization, secular or religious, and who do not contribute to any Jewish philanthropy. . . . It will have to be recognized that the Jew's first affiliation, his initial basic affiliation is not with a synagogue or a Zionist group—but with the organic community. He need pay no dues, sign no membership card—need go through no motions of membership. By accepting his identification as a Jew he becomes a constituent unit of the community." \* No wonder the author is able to solve at one stroke all the manifold problems involved in setting up the organic community by the glad announcement that "the Organic Community is already in existence!"

The fundamental error lies in assuming that if a group of Jews, each of whom espouses some partial aspect of Jewish life,

\* Carl Alpert in the *Reconstructionist*, May 27, 1949.

or none at all, meet together, they constitute a community in any except the purely physical sense. As well call such a collection of fragments an organic community as describe the *dispecta membra* that Ezekiel saw in the Valley of Dry Bones as a living organism. That some Jews are interested in the synagogue, others in Zionism, others in relief or local philanthropy, still others in anti-defamation or in good will, does not create a community, but a chaos.

Because Jewish affiliation is a matter of free conscience in a democracy, the effort has been made time and again to find a concept of Judaism which would be so free from controversy or inner commitment that all Jews would accept it. But the attempt to find that formula has proved futile. What has resulted from the chase of the will-o'-the-wisp of Jewish unity has been Jewish vacuity.

So it is that agencies have grown up without any effort to analyze their underlying philosophy and implications. Thus we have witnessed the proliferation of community councils in many sections of the country, consisting of representatives of every conceivable Jewish organizational unit. If a community council acts as a kind of clearing house for the meetings of Jewish organizations, it serves a useful function, though all too often with a top-heavy machinery far out of proportion to its actual achievements. Unfortunately, it generally seeks to become the voice of the Jewish community. Since water tends to seek its lowest level, the community council usually finds it possible to agree with any real measure of unanimity only upon philanthropy and overseas relief, and to a slighter degree, to work out a kind of compromise among the competing agencies in the war against anti-Semitism. On the other hand, since the emphasis is placed upon conformity, cultural and religious undertakings are treated as unwelcome poor relations, to be dismissed with a pittance.

Moreover, we have substituted Jewish activity for Jewish living as the mark of the "good Jew." People would be scandalized today if any serious effort were made to judge a good Jew in terms of his personal character, his Jewish knowledge and observance, and the quality of the upbringing of his children, rather

than in terms of his prominence and public contributions.

For too long, herculean efforts have been made to kidnap and cajole Jews into formal association with Jewish life. Hence the *sam babayim* (elixir of life) which is Judaism has been so sugar-coated that the therapeutic value of the medicine has been completely vitiated. Obviously, the Jewish religion is a most difficult pill to swallow for a modern Jew who lacks any knowledge or appreciation of his heritage, because it requires the greatest degree of personal involvement and demands changed patterns of behavior as well as habits of thought. Scarcely less far-reaching is acceptance of Jewish culture as an integral element of one's life. Hence these, the most distinctive and creative elements of organic Jewish life, remain the least cultivated under the formula of what is misnamed the organized Jewish community.

Plausible practical reasons for eliminating or soft-peddling religion are, of course, advanced. First is the low level of religious loyalty, characteristic of our age as a whole, and especially of Jews, as various surveys have demonstrated. Second, it is argued, Jews are religiously divided into various groups—Orthodox, Conservative, and Reform—so that religious affiliation is divisive rather than unifying. Though this is not untrue, this contention may be fairly countered by pointing out that neither does secularism serve to unite Jews. Even on the broad-

est base of affiliation, which is philanthropy, the Jewish Federations and Welfare Funds count only a fraction of the five million American Jews among their contributors. The dissolution of the American Jewish Conference, which was due primarily not to its opponents, but to its friends and sponsors, showed to what extent secular Jewish loyalties are unable to unite Jews even in such areas as the defense of Jewish rights.

One can only admire the widespread quality of solicitude, expressed on every hand, for those who are politely called the "unaffiliated," whether because of intellectual considerations, real or alleged, or indifference, or even an addiction to financial thrift where matters spiritual are concerned. But the virtue is carried too far, if their hoped-for presence (and actual absence) in Jewish life is used to justify the elimination of all that is colorful and meaningful in Jewish experience and values. That many Jews are not willing to accept a religious affiliation means that the voluntary, organic Jewish community cannot and will not be organized by all Jews of America. An organic community on a voluntary basis means the free association not of those Jews who accept one or another element of Jewish life, or even none, but of those Jews who accept all the basic elements of Judaism as an organic unity. To avoid confusion, our goal should be called, not the organic Jewish community, but a

## EVERYTHING IS POSSIBLE

WHEN I hear the roar of an airplane above my head, I gaze into the expanse of sky and whisper "Everything is possible." I am transported to a kitchen in a Pennsylvania coal mining town. It is early morning, the coal stove is glowing with heat, a newly-made rag carpet is on the kitchen floor, the table is arranged with black loaf bread pans, the dough awaiting the right moment to be tenderly whisked into the oven. The odor of bread making permeates everything. . . . My mother is combing my hair. I have long braids and it takes time to plait them evenly and smoothly. It is early of a late fall morning and mother talks

to me as she combs my hair. "How lucky you are to be born in this country and you must go to school every day and learn from books." Then she tells of the hard existence in Poland under the rule of the Tzar. "Yes, you are lucky," says mother. And I reply, "Can there be a time when there won't be a Tzar?" My mother stops braiding and looks at me wistfully, "My child," she says, "Can there be a time when people will fly? No, that is not possible." Now it is fifty years later, there is no Tzar and people are flying. Everything is possible.

—FANNIE PEARL BERGER.



*voluntary community dedicated to an organic view of Judaism.*

The voluntary, organic Jewish community of tomorrow would not seek to win universal assent, nor would it presume to speak in the name of all American Jews, as is the all but universal custom of Jewish organizations today. It would be the spokesman of those Jews, however, who share a common outlook, expressed in some such platform as these ten principles:

1. The unity of Israel as a people, the world over, expressing itself in a common religious and cultural tradition;

2. The centrality of the Jewish religion as the essence of Jewish brotherhood;

3. The role of the land of Israel as offering not only a secure home for the millions of oppressed Jews in the world today, but an all-Jewish environment to further Jewish creativity and thus enrich the life of all Jews everywhere;

4. The survival of American Jewry as a vital and active element in the Jewish people;

5. Simultaneously, the position of American Jewry as an integral part of the American people, since group loyalties, morally conceived and culturally expressed, are not mutually exclusive;

6. The duty and destiny of Israel, as yet incompletely realized, to advance the messianic ideals of one God and one humanity, embodied in a world order of social justice, individual and group freedom, and universal peace;

7. The right of all Jews, affirmed by Jewish tradition, to fellowship in the people of Israel, however far removed they may be at present from an acceptance of an affirmative attitude toward Jewish tradition;

8. The welcoming of participation, in one or another phase of Jewish life, by such individuals and groups as are unable to give their assent to Jewish religious practices and ideals, with the recognition of the proper role that their activities occupy in the over-all pattern of organic Jewish life;

9. The establishment of cooperative relations, wherever possible, between the organic Jewish community as here envisaged, and those elements of the Jewish people remaining outside its scope; and

10. The recognition that Jewish education, both for children and for adults, conceived in the broadest terms and based on the three pillars of faith, culture, and people, is the central concern and basic enterprise of the organic Jewish community.

What organizational pattern would the voluntary community dedicated to organic Judaism take? On the local level it would be represented by the combined synagogue and Jewish center. It cannot be sufficiently stressed that a synagogue which is not a center is as inadequate as a center which is not a synagogue in doing justice to the organic character of Judaism. Only the synagogue-center, vitalized and active, reflects the integrity of Jewish life in all its phases.

More is needed to make a true synagogue-center than the addition of club and recreation facilities to the synagogue and the schoolhouse. Each congregation must become a cell of the organic Jew-

ish community, accepting and implementing the standpoint, "I am a Hebrew, and nothing Jewish is alien to me." Hence, in addition to the various committees that give practical direction to the affairs of the congregation, committees should be created to study the situation and recommend attitudes and action by the congregation in all areas of Jewish life, such as philanthropy, civic defense, higher Jewish education, overseas relief, and cultural activity.

Members of the congregation who by virtue of their interests or experience in special organizations are more familiar with one field or another, would serve on these committees. For it will be freely conceded that most, though not all, Jewish organizations perform useful functions and have their place in the ideal structure of Jewish life. But they must no longer be permitted to usurp the monopoly of power and influence which they now possess. Putting first things

## CIRCUMCISION BELIEVED TO PREVENT CERTAIN CANCERS

A STUDY in the relationship between circumcision and cancers which sheds new light on cancer transmission was presented at Paris recently to the International Cancer Conference by Dr. Abraham Ravich of New York City.

Dr. Ravich, chief of the Institute of Applied Biology in New York, was led to his study by the marked contrast in cancer incidence between his private practice in Brooklyn, where his patients were predominantly Jewish, and statistics on cancer in the general population. Cancer of the prostate, while very noticeable among non-circumcised males, was almost never seen among Jews, who are circumcised shortly after birth. Cancer of the cervix of the womb, the largest cancer killer of women in the general population, was comparatively rare among Jewish women.

A study conducted by Dr. Ravich and his associates over a period of years resulted in the following figures: While 2.5% of all types of male cancer are cancer of the genital, only one Jewish case of this type of cancer was ever recorded—and that Jew had not been cir-

cumcised. 20% of all male gentiles suffering from cancer had cancer of the prostate gland, but only 1.7% of Jews with prostatic disease had cancer of the prostate.

A study of cancer in females in various communities showed that the rate of cancer of the cervix, an affliction which kills 12,000 American women every year, was five to eighteen times as high among non-Jewish women. Cancer of the cervix, while not as common as cancer of the breast is the largest single killer of the cancer types. Twelve thousand American males die of prostate cancer each year. Together, cancer of the prostate and of the cervix account for one-eighth of all deaths by cancer in the United States.

It was pointed out that in the Fiji Islands, where sharply-defined social groups live—one circumcised, the other uncircumcised—women of the uncircumcised group have an incidence of cancer of the cervix nine times as great as that of women of the circumcised groups. An Indonesian doctor reported similar statistics from his country.

first and last things last is the beginning of wisdom.

The reports and recommendations of these committees would make meetings of the congregation into town meetings. Instead of the synagogue being perpetually exploited for every cause, good, bad, and indifferent, the congregation would now assess the role of each, applauding its achievements, criticizing its shortcomings, and thus help to develop an informed as well as a loyal constituency.

In each community where there is more than one synagogue, the initiative should be taken to organize a local council of synagogues, to coordinate their study of issues, and to speak with a united voice on the problems—and they are legion—where agreement exists among all who cherish the synagogue as the central and all-embracing sanctuary of Jewish life.

These local units would be organized into the Congregation of American Jewry. Ideally, such an agency already exists on the American scene, the Synagogue Council of America. Unfortunately, long years of inaction, due largely to lack of support, have gradually weakened its potentialities. While our various national agencies possess tremendous resources of power and finance, the Synagogue Council has had to go begging for crumbs from their tables during the last few years, when zealous efforts were made to revitalize the organization.

An even more important weakness is the fact that by its constitution the Synagogue Council of America guarantees to each of its constituent organizations the right to veto any proposal when "matters of religious principle" are involved. This safeguard was felt to be necessary originally in order to get the three groups—Orthodox, Conservative, and Reform—to work together under the aegis of the Council. Unfortunately, the phrase "religious principle" is so elastic that years ago it was found expedient to avoid protracted debates as to whether or not such principles were involved, by permitting any constituent agency to veto any project coming before the Council. Thus the Council relieves the tragic story of the Polish parliament of the 18th century and the unhappy experience of the United Nations, where a veto power all

but destroys the effectiveness of the agency. The time is overdue for the Orthodox, Conservative, and Reform leaders, lay and rabbinic, who have worked together for over a quarter of a century, both in the Synagogue Council and without, to demonstrate their mutual confidence in each other and call into being the supreme organ of the religious household of American Israel.

The creation of a virile body, representative of the religious household of American Jewry, does not betoken an expulsion of non-religious Jews from the Jewish people. The Congregation of

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## FAITH IN THE U. N.

By SENATOR HERBERT H. LEHMAN

*The following is an excerpt from a recent Senate speech.*

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**E**XACTLY five years ago on this very day, the Charter of the United Nations was signed at San Francisco. That was a day of high hopes for the world: That was a day when men dreamed that war might forever be banished from among civilized men. Although those hopes have not been realized, we must cherish the Organization which was born from so much suffering and sacrifice. We must give it every opportunity to mobilize the world's strength, both moral and physical, against this act of aggression in Korea.

We have every reason to maintain our faith in the United Nations. In Palestine, in Indonesia, and in Iran the United Nations has, in the recent past, performed its high functions with brilliant success. On those occasions, the peace was preserved. Thus far in the Korean situation, the United Nations Organization has moved with a speed and determination which have left nothing to be desired. Let us continue to act under the United Nations Charter, and within the framework of that Organization.

Let us adhere to the means offered us by the United Nations. Let us exhaust every resource to keep the world from the calamity of war.

We must show strength, firmness, and courage. But let us, in this hour of danger, show that greatness to which destiny has called us.

American Jewry would embark upon a continuous campaign of education to win the loyalty of those who have lost touch with the religious tradition and the cultural treasures of Judaism. It would encourage its constituencies to launch a campaign for *teshuvah* (turning) and Torah among American Jews. Once we have abandoned the chimerical notion that the only program worth fighting for is the one endorsed by all, and surrender the vulgar obeisance before the majority, we shall be able to build the Saving Remnant of American Israel.

Jews who could not accept, in their personal lives, the religio-cultural character of Jewish peoplehood, but would be sympathetic to the concept of a voluntary community dedicated to organic Judaism, would be encouraged to participate in such aspects of the program as they wished.

This proposed plan for organizing the American Jewish community through the medium of local synagogue councils is not the only possible mode of encompassing our goal, especially in communities where the religio-cultural-ethnic concept of Jewish peoplehood is already widely accepted in the thinking of men and women. Here an already existent community council might be transformed in such a manner as to reflect this conception and to advance the religious and cultural aspects of Jewish life, which are all too often ignored and minimized at present. This goal may be achieved in varying ways. One method would lie in retaining the present structure of the community council, while giving to religious and cultural institutions a larger representation than that accorded to other agencies.

Another procedure would be to reorganize the community council in bicameral fashion, with a council of synagogues and a council of organizations. The council of synagogues would express structurally the central significance of the religious and cultural life of the community as well as the totality of Jewish activities conducted by the synagogue-centers. At the same time, the experience and special interests of non-synagogue organizations would not be dissipated, but would find a forum of free

(Continued on page 39)



**B**ESIDES its numerous monuments from ancient times Israel possesses a very interesting live antiquity—the Jerusalem sect known as Neturei Karta, which is today the most extreme manifestation of Eastern European Ghetto Judaism. Its drawback is that it gives a lot of trouble to the Israel authorities.

Neturei Karta are the Jewish advocates of the internationalization of Jerusalem because they believe that the Holy City requires "liberation from the rule of the Sadducees." They hold that self-liberation without a Messiah is forbidden, use of force even for self defense idol-worship and independence not worth a single life. According to their own estimate, they number five thousand persons, in whose name they requested U.N. protection and even Vatican assistance against the "Godless" Israel regime. Typically, they do not attempt to influence other Jews because they believe that even the Agudah became sinners when they agreed to join the Israel Government.

The "true Jews" hope only "to be released from sharing the fate of the un-Orthodox," which they believe must in due time come to resemble a second flood. To them any foreign rule is preferable to that of non-zealous Jews and they positively yearn for the good old days under the British when they enjoyed complete autonomy. They still say during the Seder: "This year we are slaves, next year we shall be free men," as they consider themselves in bondage under an impious government.

Although the Chief Rabbinate's decision to declare Independence Day an occasion for thanksgiving prayers was not accepted by some of the regular rabbis, Neturei Karta members were the only ones who did not take part in the festivities even in their own neighborhood. On the contrary, they declared instead a day of mourning and fasting, and stones were thrown into houses in their quarter whose inhabitants listened to the march music broadcast all that day over the Israel radio. Some of their people lowered the Israel flag on a synagogue and raised a British one instead. In Jerusalem one of their rabbis justified this decision by comparing the present shameless day of folk dancing with the good old times in Jerusalem, when even a husband and

his wife would not walk beside each other in the street.

Nothing has come of the story publicized by them that some intend to leave Israel for the Jordanian part of Jerusalem. This fraction of the group seems to have been overruled. According to other sources their supporters in the U. S. refused to finance such a venture and they could not bring themselves to accept any offer by King Abdullah to maintain them. In any case, Jerusalemites still remember the time during the siege when they paraded their street offering to surrender the Jewish city to the Arabs.

Service in the Israel army they reject on the grounds that Israel has no right to recruit in an international city. They were very disappointed to hear that they could not go to the International Court of Justice at The Hague with this case unless some foreign country took it up for them. Jewish girls in the state of Israel have been invited by the self-same "spiritual authorities" to brave prisons and commit suicide, if necessary, rather than perpetrate the heinous crime of joining the armed forces, which Neturei Karta believe to rank with the three capital sins to which one should prefer death—idol worship, murder and unchastity.

No wonder even military cars have been attacked by Neturei Karta youths on Sabbaths notwithstanding the fact that their street lies near the frontline and that their spiritual leaders disapprove of picking up stones for any purpose. Firemen coming to the rescue of Holy Scrolls from a burning synagogue were also rebuked for this profanation of the Sabbath and pelted with stones.

Neturei Karta naturally did not comply with the new law requiring a general registration of children studying in schools not supervised by the state, although they had been promised that children registered as attending their cheders

## *A Fanatical Sect That Holds Liberation Without a Messiah is Forbidden*

# NETUREI KARTA—ISRAEL'S ANTI-ZIONIST JEWS

By ADA OREN

would be considered as enrolled in approved schools. Their stubbornness in this respect affects several thousand Jerusalem children. The government has meanwhile extended the registration period in order to find a compromise, notwithstanding the fact that these institutions teach few secular subjects.

In spite of all this the Government of Israel has not restricted them. Even military vehicles supplying frontline posts were instructed to avoid their quarter, but clashes occur. They put the Israel police in the very disagreeable position of having to use force against persons addicted to passive resistance only and to arrest and transport in vehicles on Sabbath zealots involved in brawls for the enforcement of Sabbath observance. When brought before an Israel court because of some such offense, Neturei Karta people often refuse to give their names or otherwise participate in the proceedings in order not to "recognize Zionist jurisdiction." The result is usually a psychiatric inquiry and later on an additional conviction for contempt of court.

Meanwhile, Neturei Karta continues to threaten a shopkeeper in their district who dares to sell newspapers and books of which they disapprove. Attempts at burning that shop have already been made several times although its owner is an Orthodox Jew by all other standards. They also attempt to intimidate their less zealous neighbors by threatening letters, breaking up assemblies and similar means. Although the Agudah in Jerusalem usually abets them, they rejected an Agudah request that they participate in municipal elections in order to strengthen the Orthodox representation. To them such conduct, or even simple non-interference with elections, would have been equivalent to "surrender to the Zionists."

(Continued on page 39)

**B**EGIN," the shamos says, in his good, deep, baritone.

We have come into the Beth Hamedresh by stealth, to hear the younger son rehearse the reading of the Torah. Secretly, and feeling very insecure, we huddle up in the darkest corner on the bench near the door, scarcely daring to breathe. Being only a mother, we have been warned not to be a nuisance, not to worry. "Don't you dare come!"

Being a mother, we have come.

We trust that, so far, no one has spied us, neither the shamos, who stands with dignity on the Bimah, nor the Wise One, our Beloved Husband, nor even the younger son who is to be Bar Mitzvah on Saturday morning.

"Begin here," the shamos says, turning toward us, with suspicious accuracy. "All those who are called to the Torah must say the Blessings first."

We shrink into our corner, certain that the shamos must have a sixth sense. He looks us directly in the face, across the empty Beth Hamedresh, but he gives no sign of recognizing us. We breathe easier until the younger son speaks:

"Why?" he says, and then, without waiting for the shamos to answer, he declares with characteristic meekness, "I won't say things I don't understand."

We distinctly hear our Beloved Husband clear his throat nervously.

"Well, then, listen carefully," the shamos says. "This is the Blessing: Blessed is the Lord who is to be Blessed forever and ever. Understand that?"

We have begun to bite into our fresh manicure. The younger son is unpredictable. "O. K.," he says, "I get it. Is that all?"

We suspect that the shamos has younger sons of his own. "Blessed art Thou," he says, undismayed, in English that is almost as melodic as Hebrew—"O Lord our God, King of the Universe," he has reached for a sidur, found the place for the younger son to follow as he reads, "King of the Universe, who has chosen us from all the peoples—"

"Hold it," the younger son's voice frightens us. He is warmed and ready for a fight. "Chosen us? From all the other people?"

The Wise One, our Beloved Husband, folds his arms across his chest. We com-

pose a silent prayer for him to be patient. Just this time, please!

He says nothing. Believing our prayer answered, we admit to ourselves that we are just as curious as the younger son. Why did God "chose" us from all other peoples? And why do we feel so grateful? Even at the risk of being discovered, we lean forward, listening for the shamos' answer.

The Wise One, our Beloved Husband, has pushed his skull cap to the back of his head, and we are suddenly fearful. He always does that when he is losing control of his patience; it is the flaming wick on the explosive. We offer another silent prayer.

The shamos speaks in a soothing monotone. "Yes, we are the chosen people. We are Israel. You, and I, your father, your mother—" we are aware of a slightly rising inflection, and again we suspect that the shamos has caught a glimpse of us.

"Why?" the younger son says, "because we are bigger and stronger?"

"No! We weren't chosen because we are bigger or stronger, or because we have muscles, or because we're smarter. We weren't chosen for power—over others!"

The younger son is stubborn. "I don't get it," he says. "Why was Israel chosen? Could there be any other reason?"

"To give the world the Torah."

The words find themselves inside of me. To give the world the Torah. We would like to think about it in silence, but the Wise One suddenly pounds the table and cries out:

"Now, will you say the Blessings and read your sedra? In twenty minutes we'll have to leave here and make room for the men who come to say their evening prayers. Always asking questions! Can't you do as you are told just once?"

"Does that mean nobody but us," the younger son is not meek, "nobody but us got the Torah from God?"

"We were the only people. We were chosen with the understanding that we have the responsibility of giving the

## The Younger Son Becomes A Man

# REHEARSAL

By BERTHA Z. BECK

Torah to the rest of the world."

The younger son is not finished. "How, how could we give it to them? Print up a million copies and hand them out on street corners?"

The shamos has a smile in his voice. "It is not so simple. We must study it, live according to its Laws, and by our good example other people will see that its teachings are for them, too. Now, do you understand?"

Study the Torah, daily, live by it, daily—the words become alive. We sit on the edge of the hardwood bench, vaguely aware that some man has come in and sat down beside us. We glance at him in silence, wary about him speaking and exposing us. He is an old man with a soft hat and a gray beard.

We lean over and whisper to him "Bar Mitzvah boy."

He sits in watchful silence. We have begun to feel a little nervous, watching the shamos unroll the Scroll after the Blessings have been said. We know that there are no punctuation marks on the parchment, no notations for melody. The words are handwritten and can be very confusing to a boy who has been reading only machine print all his life.

We feel the old man move about impatiently. We do not turn, believing his restlessness to be a reflection of our own anxious state of mind. So many horrible things could happen between now and Saturday morning. We have watched the younger son revolt against the spots of the measles, rebel against a sore throat, and positively refuse to wear a hat in even the coldest weather—all in these last three months before he is to become a man. He seems well today—but, who knows?

The invitations to the Bar Mitzvah and Kiddush are out: refreshments have been ordered by the ton. Our dress hangs limp and waiting; the Wise One, our Beloved Husband, has put aside his "lucky" tie, saving it for the Bar Mitzvah morning.

The younger son's new suit fitted right the day before yesterday, but we can't be too sure about the length of the pants.

We notice that he can't stand still. He shifts from one foot to the other. Then he blows his nose and we get a chill. Has he a cold? Another one? What could it be this time?

We raise our eyes in prayer and observe, for the first time, that there are two tablets of Law above the Ark, the commandments—and the Eternal Light. It is really burning. The late afternoon sun streaks pale gold across the two candelabra in either side of the Ark. Solomon had candelabra like them in the Temple, and the sun must have shone on them in just this way, so softly and warmly.

Our Beloved Husband is leaning against the table. The younger son, ready now, is bending forward, his finger outstretched to keep his place as he reads—and we are swept, suddenly, into an abyss of despair. The shamos has whacked the younger son smartly over the knuckles. The sound echoes in the empty Beth Hamedresh and we have visions of a Bar Mitzvah boy with a hand in a cast.

Tears come to our eyes. Everything is one great, big, blur. Through it we see the shamos flourish a pointer, and we gulp, understanding suddenly that the parchment should not be touched by human hands—this is the Torah—it must be read by generations of Bar Mitzvah boys—young men—old men. This is the Torah, given to us by God.

Our eyes clear and we are strengthened by this intuitive knowledge. We have a son reading this holy Law! We had never realized our importance. We feel we have a place in the pattern of Judaism.

The silver pointer is long and graceful, with a delicately modeled hand on one end, the index finger outstretched. The shamos points with it to the place, and again he says: "Begin."

Is there more beautiful music than our boy's reading? We beam with pleasure until suddenly we are aware of the old man beside us. He is shaking his head, disapprovingly, his eyes intent on the younger son.

He reminds us of our own departed, dear, grandfather, a man of learning, a man who knew how each word must be sung—and he shakes his head!

We turn away with uncertain emotion, recalling these last three months of study every other evening, every Saturday afternoon, every Sunday morning—the same rhythmic cadences, the same words, over and over, until everyone, even the canary, knows the sedra by heart. And now this man shakes his head!

We no longer beam with pleasure. What will all our friends say on Saturday morning? We can just see the bewilderment in our Beloved Husband's eyes as he sees them all shaking their heads disapprovingly.

We hug our aching heart, listening for the end, aware only of time passing, and of the shamos' voice, making occasional corrections. Even when the younger son is finished, we do not steal out of the Beth Hamedresh as we had planned. In a half dream we watch the shamos roll the parchment, tie the rollers together with a narrow cloth, making a perfect bow.

Even the regal red velvet cover that he hangs over the rollers like a loose, well-tailored dress with gold embroidery, does not cheer us. The silver breastplate, like a silver shield, is hung on a silver chain from the rollers, and the pointer hangs gracefully beside it. Finally something of the simple elegance moves us, even before the shamos fits the two silver crowns over the carved handles.

Little silver bells on the crowns catch the late afternoon light from the stained glass windows. We remember that Solomon must have seen the Torah as we see it. Maybe he felt as we do, at this moment—very humble before the eternal pattern of Judaism.

The shamos stands the Torah against the far wall inside the Ark, draws the curtain over it, and we are left with our own sad thoughts. The old man touches our arm. He says, "I hope the boy will remember to read the Torah often, and to honor his mother and father all the days of his life. I am sorry I could not hear him. I have been deaf for years now."

We know that we appear startled and that our mouth has fallen open. So this old man did not disapprove! We touch his arm with a friendly, "Goodbye," and flee stealthily out the side door.

## EDDIE AND IDA VISIT ISRAEL

By EDDIE CANTOR

ONE of my most unforgettable experiences was at the children's camp in Nathanya. If you had been there with Ida and me you would have been repaid for all your contributions. We sat and danced and sang with almost 700 children, 80 percent of them orphans, many of them with no memory of their fathers or mothers. These children came up to us and shook hands and kissed us on the cheek. If only you could have seen the hunger in their eyes, the hunger for someone to love them. Ida cried a little, and I cried, too.

Before I went to Israel, everything I knew about the new State was second hand. Someone told me this. I read that. I heard from so and so. I imagined many things. But nothing that I heard equalled what I have seen with my own eyes.

The entire State of Israel is a beehive of activity. Everyone is doing, building something. Wherever you go, you see hammers flying and saws buzzing. They're building, building, building everywhere. Throw a brick anywhere in Israel, and someone will pick it up to begin a new house. My eyes have popped many times in my life, but not the way they did in Israel.

One of the greatest thrills is to drive on the road to Jerusalem. I defy you to enter Jerusalem without a quickening of your heart. You'll find it hard to swallow the lump in your throat. Here is the city of cities. Here the Bible comes to life again. Here is the city that the young men and women of Israel bled and died for.

I was in Israel close to three weeks. Everywhere I went I bumped into people from Chicago, Los Angeles, Cleveland, from all the 48 States, visitors to Israel, just like myself. After the first Shalom, I got this: "Cantor, isn't this place wonderful. Have you ever seen anything like it?"

No, I never have.



**L**ORD Byron's Hebrew Melodies are well enough known among the poet's minor pieces. What is not so well known is the strange Jewish figure that was associated with these poems and with the poet's own personal life.

Isaac Nathan was this figure, a popular composer with a prominent reputation and a circle of friends that numbered Byron. Nathan's life, however, was shot through with various difficulties—financial, duelling contests, governmental wrangling. Finally he emigrated to Australia, where he ended his musical career by training a Cathedral choir and then faded into almost complete oblivion.

Born in the city of Canterbury, England, in 1790 or 1792, Isaac Nathan, son of a cantor, was from his early childhood surrounded by a musical background. His father, a scholar and a linguist, was the centre of Canterbury Jewish communal life, and Isaac consequently absorbed the fundamentals of Jewish religious practice and Jewish history and mores in his own home. As he entered into his teens, he was sent to the Synagogue at Cambridge, in preparation for the Jewish ministry. There he came under the influence of the well known Professor Lyon. He studied Hebrew, German and related subjects and, as a respite from academic work, he learned to play the violin. His interest in music became intense. The ministry as a goal was abandoned, and Isaac, with the indulgence of his family, was apprenticed to the Neapolitan musician, Domenico Corri. For days on end Isaac practiced his instrument, sometimes neglecting the sequences of his meals. He also tried his hand at the harpsichord. Within a few months he wrote his first song, the forerunner of hundreds. At the age of twenty-three he gave his first public concert in London, at Covent Garden.

In 1812 came his dramatic marriage. Isaac Nathan eloped with a gentle girl of Irish stock and literary capacity. It was the break in the continuum of the Nathan family. Isaac Nathan's own family was brought up in genteel ways.

Meanwhile, to maintain himself, he continued his musical practice, gave lessons, opened an academy. Pupils came readily to him, attracted by his pleasant bearing, his urbanity, and his growing repugnance.

## Byron's Picturesque Collaborator Recalled

# "HEBREW MELODY" NATHAN

By HARRY E. WEDECK

In 1813 Lord Byron published "The Bride of Abydos." Isaac Nathan read the Turkish poetic narrative and in a burst of enthusiasm composed music for one of the more lyrical parts. Modestly, he submitted the composition to the poet, dedicating it to the Princess Charlotte. The result was a friendship between Byron and Nathan that lasted for some nine years.

Nathan had more plans for association, in a musical and literary sense, with the poet. He proposed to select a number of antique Hebrew melodies that were in ritualistic use long before the Destruction of the Temple, and to have Byron furnish the words. There were letters on Nathan's part asking for introductions, for interviews and audiences. Finally he sang some of the melodies in Byron's presence. In his "Fugitive Pieces and Reminiscences of Lord Byron," Nathan tells about the frequent occasions when the composer and the poet worked harmoniously together. Among other things, Nathan set to music the following poems of Byron: "The Destruction of Sennacherib," "Herod's Lament for Miriamne," "If That High World," "Jephtha's Daughter," "Warriors and Chiefs," "Were My Bosom as False," "On Jordan's Banks," "A Spirit Passed Before Me." In all, there were twenty-six such pieces.

An intimate correspondence between Byron and Nathan exists, covering the considerable period of their friendship. Byron writes asking Nathan to dinner. Frequently the poet refers to the "Hebrew Melodies" and to Nathan's participation. On Passover, Nathan sends Byron some matzos, with a wish that the angel of death may pass over the lintels of Byron's home. Yet all through this association there were hostile forces, including that of Thomas Moore, the poet, that strained to minimize Nathan's efforts, even to provoke in Byron hot though spontaneous anti-Jewish outbursts.

Amazingly enough, the collaboration of Byron and Nathan in the "Hebrew Melodies" resulted in a violent lawsuit. Informally, but no less bindingly, Byron had assigned to Nathan copyright in the "Melodies." Later, when a complete edition of Byron's poems was ready for publication, Byron asked Nathan permission to include the stanzas of these lyrics. Nathan had meanwhile re-assigned the copyright to his sister, while another publisher, Novello, was publishing some of the melodies with musical arrangements. The case, dragging out for over a year, was abortive. Nathan had meanwhile left for Australia.

In connection with some government assignments, in which he acted in some kind of capacity as an agent, Nathan became involved in financial liabilities that should have been honored in his behalf. He made petitions and public protestations without result. In violent disgust and disappointment, he left England for Australia.

In Melbourne he gave concerts and in Sydney he started to retrieve his fallen fortunes by developing the musical consciousness of the Australians. He founded musical societies, wrote oratorios, and composed a large number of songs. The first Australian opera, "Don John of Austria," was written and directed by Nathan in 1847. In addition, he published the "Southern Euphrosyne," a miscellany consisting of anecdotes, sketches and music, both Australian and Hebrew. All this did not prevent him from participating in the civic life of Sydney and from interesting himself in a number of communal projects.

The Byron case, meanwhile, brought a great deal of publicity, not too welcome, to the participants. Late in the century, however, there was a pleasant aftermath. The "Hebrew Melodies" were translated into Hebrew, under the sponsorship of the Jewish Publication Society.

Musically, Isaac Nathan, whom Byron  
(Continued on page 39)

# NEWS OF THE MONTH

**A**ERICAN Jews, as a community and as individuals, have only one political attachment and that is to the United States, Premier David Ben Gurion of Israel has declared.

The Premier made this statement in Jerusalem at a luncheon in honor of Jacob Blaustein, president of the American Jewish Committee. Mr. Blaustein was invited to visit Israel by the Premier so that he could clarify certain aspects of the relations between Israel and American Jews for the benefit of both groups. Among the distinguished guests were various Cabinet Ministers, Berl Locker, chairman of the Jewish Agency executive, and U. N. Chief of Staff Gen. William E. Riley.

After praising the material and political support of American Jewry and their "warm hearted and practical idealism" which, he said, has been one of the principal sources of Israel's strength and success, the Premier said that certain misunderstandings about the relations between American Jewry and Israel are "likely to alienate sympathies and create disharmony where friendship and close cooperation are of vital importance."

He pointed out that from the earliest days of its existence "the government clearly stated without any reservation that the state of Israel represents and speaks only in behalf of its own citizens, and in no way presumes to represent or speak in the name of Jews who are citizens of any other country. "We, people of Israel," he continued, "have no desire or intention to interfere in any way in the internal affairs of the Jewish communities abroad."

Regarding American immigrants, Mr. Ben Gurion said, "We would like to see American Jews come and take part in our effort. We need their technical knowledge, unrivalled experience, bold vision and know-how. We need engineers, chemists, builders, work managers and technicians. The tasks facing us in this country are eminently such as would appeal to American genius for technical development and social progress, but the

decision as to whether they wish to come—permanently or temporarily—rests with each American Jew himself."

Pointing out that Israel needs chutzim also, the Premier said that some have come and expressed the belief that more would come, not only from countries where Jews are oppressed but also from countries where Jews live in freedom and are equal in status to all other citizens of their country. He stressed that the "essence of Chutzim is free choice." The pioneers, he concluded, will come along with all others who believe that their aspirations as human beings and as Jews can best be fulfilled by life and work in Israel.

Direct talks between Israel and Jordan for reaching a permanent peace have been renewed and well-informed circles in Jerusalem indicated their optimism as to the possible outcome. The negotiations are by-passing the United Nations Conciliation Commission, which is now making another attempt to develop the armistice agreements existing between Israel and the Arab countries into a permanent peace.

Of a total Arab population of 2,500 in the border town of Migdal Gad some 700 have departed for Egyptian-held territory in the Gaza area since Israel took over the town and an additional 400 are preparing to leave.

Israel Ambassador Abba S. Eban, who is also head of the Israel delegation at the United Nations, met separately with Sen. Warren R. Austin, head of the American delegation, and Yacov Malik, head of the Soviet delegation.

Ambassador Eban also met separately with the heads of the British, French and Indian delegations. The nature of his talks was not disclosed.

The Jewish Agency will hold a plenary session in New York in the beginning of October. After its conclusion the members of the Agency executive will assist the United Jewish Appeal campaign in the United States.

Earl J. McGrath, U. S. Commissioner of Education, Federal Security Agency, left for Israel on an official mission to assist the Jewish state in the solution of its educational problems.

Israel requested Secretary of State Dean Acheson to send a mission of American educators to Israel under the leadership of Mr. McGrath. This followed an invitation by Israel President Dr. Chaim Weizmann to Federal Security Administrator Oscar R. Ewing, when he visited Israel last January.

Mr. McGrath will confer with Israel Government officials, including educational officials, on arrangements for two months of survey and assistance by other members of the mission, who will go to Israel this fall after schools are in session.

Discussions held in Cairo between U. S. Ambassador Jefferson Caffery and the Egyptian Foreign Minister may result in relaxation of restrictions imposed by the Egyptian Government against tankers passing through the Suez Canal in a northerly direction. The restrictions, however, will be stringently maintained for Israel-bound shipping.

The Foreign Ministry has announced the appointment of Yosef Nevo as Israel consul in New York, effective September 1. Mr. Nevo, who was born in the United States and taken to Palestine by his parents while an infant, commanded a battalion during the Jerusalem siege and later became army chief of operations in the city.

An Israel Consulate will be opened soon as Nicosia, Cyprus, it was officially announced. Yerahmiel Yaron (who changed his name from Robert Lustig), a high-ranking police official, was appointed Israel Consul for Cyprus.

## ISRAELI MERCHANTS URGE FREE ECONOMY

The General Merchants Association of Israel made public the text of a resolution adopted at its national conference which emphasized that "only a free economy and free enterprise can bring about Israel's development" and increase foreign capital investment in the Jewish state.

Other resolutions called for closer relations between merchants in Israel and the Jewish middle class throughout the world and the sending of delegations

abroad to expedite investment in Israel. The parley also urged merchants affiliated with political parties to adopt an "economic attitude in their respective parties compatible with the Association's plea for free initiative."

A cable received by the U. N. Secretariat from Israel's Foreign Minister Moshe Sharett stated that "at this stage" Israel could supply "substantial quantities" of certain drugs at three to four weeks notice to aid U. N. forces fighting in Korea.

One-and-a-half square miles of olive trees near Athlit, ten miles south of Haifa, were destroyed by fire. The blaze was brought under control after an eight-hour struggle by fire brigades and 200 volunteers.

The conditions under which Jordan is willing to conclude permanent peace with Israel were outlined in a broadcast over the British-controlled Near East Arabic Radio in Cyprus.

The broadcast said that the Jordan delegation to the mixed armistice commission believes that peace would be possible if Israel returns Jaffe and a section of Lydda to the Arabs, reopens the Jerusalem-Bethlehem road in exchange for Jordan's reopening the road from Jeru-

salem to Mt. Scopus, pays compensation to Arab refugees who fled from territory now belonging to Israel and restitutes the Ruttenberg power station to the Arabs.

An Israel military spokesman confirmed that a clash took place between an Israel military patrol and a band of Arab smugglers northeast of Beersheba recently. Ten smugglers were killed, ten captured and three older men were handed over to the Arab Legion.

Grave anxiety over the Israel Government's economic policies was voiced in Israel at the opening session of a national conference of the Orthodox Agudas Israel Organization.

Rabbi A. Abramovich, general secretary of the organization charged that the government's economic programs were "threatening the existence of the middle classes."

Jacob Rosenheim, world leader of the Agudas, urged "immediate union" of all dissenting factions in the organization and called on them to accept the central role of the world organization.

Moshe Rosetti, chief secretary of the Knesset, is making a two-month tour of the United States to study the organization of federal, state, and municipal legislative bodies. His visit is sponsored by the State Department through the grant-in-aid program for the exchange of persons.

As Chief Secretary of the Israel parliament, Mr. Rosetti is in charge of all administration connected with the parliament. A former official of the municipality of Stepney, London, Mr. Rosetti also served as chief of the information department of the Jewish Agency in Britain and as secretary of the Jewish National Board of Great Britain.

Jews in Rio de Janeiro stoned the business premises of Herbert Kukurs, said to have been responsible for the slaughter of 200,000 Jews while head of the Nazi Gestapo in Lithuania.

The attack, at the Rodrigo de Freitas Lake, followed a meeting to protest against the government's refusal to expel Kukurs from the country. Police arrested three Jews alleged to have been involved in the stone-throwing demonstration, the report said.

## OPEN AIR MEETINGS IN ISRAEL MUST HAVE PERMITS

The Israel Cabinet decided to put into force the police ordinance introduced by the British administration in Palestine which provided that groups seeking to hold open-air meetings or demonstrations must first secure a permit from the District Commissioner of the area where the meetings are to be held. Communists staged demonstrations against three Tel Aviv motion picture theatres exhibiting an American newsreel depicting the war in Korea. The showing was cancelled but later reviewed. Three other cinemas were abstaining from showing the film for fear of further demonstrations. Police authorities offered to protect the theaters showing the documentary film.

The Israel Government lodged a complaint against Jordan with the U. N. mixed armistice commission. The complaint deals with an incident, which took place south of Beersheba when Jordan shepherds, backed by soldiers of the Arab Legion, penetrated deep into Israel territory. One Israel soldier was killed in the ensuing clash.

It is understood that United Nations representatives, accompanied by representatives of the Israel Army, will visit the scene of the incident.

The American Association of English-Jewish Newspapers, in a strongly-worded statement, calls the attention of all American Jewish communities to "unethical and scandalous tactics" charged against a number of publications calling themselves "national magazines" in solicitation of advertising, and warns that continuation of such practices will harm the existing newspapers. In several instances, important national organizations which publish some of the guilty periodicals share in the accusations.

The Association charges that national organizations have been "duped" by irresponsible solicitors to submit to a scheme which involves the clipping of advertisements from issues of English-Jewish newspapers—particularly holiday editions; the mailing of copies of such advertisements to the advertisers, giving the impression that they appeared in the columns of the magazines in whose behalf the solicitations are made; the attaching of a bill to the ads asking for

(Continued on page 39)

## \$100,000,000 PAID IN JEWISH CLAIMS AGAINST NAZI GERMANY

Settlement of restrictive claims filed by persons persecuted by the Nazis now totals 418,696,927 Deutsche marks (about \$100,000,000) in property and money, officials of the U. S. zone of Germany revealed. About 85,000 claims still remain unsettled.

Admitting that the Nazi victims, mostly Jews, would collect only a fraction of the property confiscated by the Germans during the Hitler regime, the officials said that the value of settlements still pending is impossible to estimate.

Of the total thus far collected, the Jewish Restitution Successor Organization—which recovers property left by heirless Jewish victims and distributes the money among Jewish welfare organizations—received \$880,000. Claimants in the U. S. were awarded \$4,443,500, in Germany \$1,850,000, while those in Israel received \$368,000.



# NEWS OF THE CENTER

## GREETINGS TO THE MEMBERS

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevu!*

EMANUEL GREENBERG, *President*

DR. MOSES SPATT, *1st Vice-Pres.*

FRANK SCHAEFFER, *Secretary*

DAVID GOODSTEIN, *Treasurer*

### From the Sisterhood

THE officers and the Sisterhood extend their New Year Greetings to all members

of the organization and their families.

MRS. MORTON KLINGHOFFER,  
*President*

MRS. M. ROBERT EPSTEIN,  
MRS. JOSEPH LEVY, JR.  
MRS. FRANK SCHAEFFER,  
*Vice-Presidents*

MRS. HYMAN RACHMIL, *Treasurer*  
MRS. SAMUEL SCHLANGER,  
*Recording Secretary*

MRS. BENJ. H. WISNER,  
*Corr. Secretary*

MRS. HARRY ZAKHEM,  
*Social Secretary*

### From the Center Staff

ON behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,  
*Administrative Director.*

## SCHEDULE FOR THE HIGH HOLY DAY SERVICES

### Rosh Hashonah Services

WE are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Monday and Tuesday evenings, September 11th and 12th at 6:45 o'clock D.S.T. and on Tuesday and Wednesday mornings, September 12th and 13th at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The Shofar will be sounded at 10:10 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:35 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:05 o'clock, and we would like the service to close at 1:15 o'clock.

### Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Wednesday evening, September 20th at 6:30 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Thursday morning, September 21st at

7:00 A.M. The Yizkor service will be held at 11:10 following which Rabbi Levinthal will preach. Rev. Sauler, assisted by the Center choir under the personal leadership of Sholom Secunda, will officiate.

### Additional Yizkor Services

FOR the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Thursday morning, September 21st in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11:00.

### Sermons for the New Year

THE sermons will be preached on both days of Rosh Hashonah at 10:35 o'clock. The Shofar will be sounded at 10:10 and members are urged to be in their seats before that hour.

On Yom Kippur Eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Saltzman will preach the sermon on the second day.

On Kol Nidre Eve, Rabbi Levinthal will speak.

On Yom Kippur, Rabbi Levinthal will preach.

### Holy Day Sermons in the Auditorium

THE sermons will be delivered by Rabbi Saltzman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Saltzman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Saltzman will preach before the Neilah services.

### Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

### Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Tuesday and Wednesday mornings, September 12th and 13th at 10 A.M.

The Kol Nidre services will be held on Wednesday evening, September 20th, at 6:30 P.M.

The services on Yom Kippur will be held Thursday morning, September 21st at 10:00 A.M. and 3:30 P.M.

### Children's Service

THIS year, in addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashonah at 11:00 A. M., Yom Kippur at 12 Noon.

### Candle Lighting During High Holy Days

CANDLES will be lit on Monday and Tuesday evenings, September 11th and 12th (Rosh Hashonah) at 6:53 P.M.

On Yom Kippur, Wednesday evening,

September 20th, candles will be lit at 6:38 P.M.

#### Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 7:00 P.M.

#### Junior Congregation Meets

##### Every Saturday

JUNIOR Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from our community are invited to attend these delightful and inspirational services.

#### Sabbath Services

FRIDAY evening services at 6:00 and 7:00 o'clock.

Kindling of candles at 6:59.

Sabbath services, "Nizabim," Deut. 29:9-30:20, Prophets, Isaiah 61:10-63:9, will commence at 8:45 P.M.

Mincha services at 6:00 P.M.

Rabbi Saltzman will preach on the weekly portion of the Torah.

#### A Message From the President of the Young Married Group

ONCE again it is my pleasure to greet you as President of the Young Married Group. Our last season was as successful as it was enjoyable—with programs ranging from dances to debates. It was gratifying to note many of our new friends became a part of our working nucleus.

We're planning a terrific season of lectures, discussions, socials and special interest programs—so, watch for our notices in the *Bulletins*.

I pray that this year will bring a peaceful world, good health and happiness to us all.

HERBERT CARR.

#### Junior League News

THE Junior League offers an interesting social and cultural program for Center youth of college age. The group meets every Thursday evening during the year and enjoys pleasurable participation in Center activities. All boys and girls in college are most cordially invited to join.

#### Library Schedule

THE regular schedule now prevails in our Library and is open Mondays, Tuesdays, Wednesdays and Thursdays from 2:00 to 6:30 P.M. and from 7:00 to 9:00 P.M.; on Sundays from 10:00 A.M. to 2:00 P.M.

#### Isidor Fine Elected Honorary President

AT the last meeting of the Board of Trustees, Mr. Isidor Fine was elected Honorary President for life. Mr. Fine served as President of the Center from January, 1929 to January 1933.

#### Center Junior Clubs

BOYS and girls in elementary school and high school are eligible for the following clubs:

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Zionist, athletic and social program.

INTA-LEAGUE GIRLS—Girls in high school. Zionist, cultural and social program.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities.

VIVALETs—Girls in the upper grades. Young Judean and social program.

TZOFIM and MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members' children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

#### Holiday Gym Schedule

THE Gymnasium and Baths will be open on Monday, September 11th (erev Rosh Hashonah) for men and boys from 1:00 to 4:00 P.M., will be closed on Tuesday and Wednesday, September 12th and 13th (Rosh Hashonah); and will reopen on Thursday morning, September 14th for women at 10:00 A.M.

The following week, the department will be open for men and boys on Wednesday, September 20th (erev Yom Kippur) from 1:00 to 4:00 P.M., will be closed for the Yom Kippur holiday, Thursday, September 21st and will reopen on Friday afternoon September 22nd for men and boys from 1:00 to 4:00 P.M.

#### Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Talmisim and Prayer Books from the following:

Dr. and Mrs. Morris Rood in honor of the Bar Mitzvah of their son, Robert Paul, on June 17, 1950.

Mr. and Mrs. Mervin Hurwitz in honor of their son Paul's Bar Mitzvah on June 10, 1950.

## Center Academy Welcomes New Director

THE Board of Trustees of the Center Academy takes great pleasure in welcoming our new Director, Mrs. Anna S. Lesser. We are fortunate, indeed, in having secured the services of such an accomplished person. We know that under her capable leadership the Center Academy will continue to serve the best interests of our children and of our community.

Mrs. Lesser has a winning personality and a warm feeling for children. Her background in the field of child education and of educational psychology is rich and varied. Her academic training includes a B.S. in Education, M.A., in Psychology, successful passing of Matriculation Examination for Ph.D. degree and a diploma for Supervisor of Nursery School, Kindergarten and First Grade—all from Columbia University. Besides, she took courses in Rorschach Testing and other tests in this field.

Her long experience in teaching and supervision will enable her to give guidance to teachers in both the classroom procedure and in the handling of children whether typical or atypical. Mrs. Lesser's experiences include: (1) the teaching of all grades from nursery through eighth; (2) assistant to Director of Guidance and Personnel at Teacher's College; (3) extensive experience with mental and educational tests in School Surveys for purposes of Curriculum Planning; (4) Clinical experience with retarded and sick children in Mt. Sinai and Bellevue Hospitals.

Our new Director also has a fine musical background. Last, but not least, she believes in the type of education for which the Center Academy stands—the synthesis of the best in American culture and of the best in Jewish culture.

Apart from all the qualifications which we have mentioned, her charm and friendliness, her aliveness and vitality, make personal contact with Mrs. Lesser a pleasurable experience. Children, teachers and parents will find in our new Director a person who is willing and well qualified to assist them in the solution of the problems with which they may be faced.

—IRENE BUSH STEINBOCK.

## APPLICATIONS FOR MEMBERSHIP

THE following have applied for membership in the Brooklyn Jewish Center:

BRAVERMAN, MISS HARRIET

Res. 82 Rockaway Parkway

*Proposed by* Lilyan Madlyn

CHAIKEN, RAYMOND

Res. 582 Saratoga Ave.

Bus. Beverages, 167 Newport St.

Single

*Proposed by* Edythe Chaiken,

Seymour Eisenstadt

COCHIN, MISS BABETTE CLAIRE

Res. 554 Rockaway Parkway

*Proposed by* Aaron A. Berman

COHEN, BERNARD

Res. 1441 Prospect Place

Bus. Import-Export, 42 Broadway

Single

*Proposed by* Fred Schlossman,

Herman Rubin

DAVIS, MISS PAULINE

Res. 405 Hinsdale St.

*Proposed by* Ruth Weissberger,

Florence Baraschick

FREEDMAN, DAVID

Res. 2523 Avenue O

Bus. Automotives, 1193 Bedford Ave.

Single

*Proposed by* Abe Mann,

Harold Blackman

GRAY, MILTON

Res. 1004 Lenox Road

Bus. Cotton Converters, 1181 Bway.

Married

*Proposed by* Isidor Gray

KATZ, ADOLF

Res. 1324 Carroll St.

Bus. Time Sq. Stores, 60-36 Myrtle Ave.

Married

*Proposed by* Israel Kaplan,

Maurice Bernhardt

KAUFMAN, DR. DAVID

Res. 1573 Carroll St.

Married

*Proposed by* Chas. Wapner,

B. Granowsky

KRIMKO, ABRAHAM

Res. 901 Washington Ave.

Bus. Pharmacist, 954 Nostrand Ave.

Married

*Proposed by* Harold Brown,

A. Wittig

LEIBLER, THEODORE

Res. 611 Empire Blvd.

Bus. Clocks, 205 Willoughby Ave.

Married

*Proposed by* A. E. Ratner,

Rev. Rogoff

LERNER, DR. MAX

Res. 639 Eastern Parkway

Married

*Proposed by* Leo Kaufmann,

William Siegel

POPPEL, MAX

Res. 712 Crown St.

Bus. Dresses, 306 W. 37th St.

Married

*Proposed by* Dr. Irving A. Hurwitz,

Alice Abrams

ROSENBERG, THEODORE

Res. 378 Utica Ave.

Single

*Proposed by* Bernard Heyman,

David Rosenberg

ROSENSTOCK, MISS SHIRLEY

Res. 1587 Carroll St.

*Proposed by* Lilyan Madlyn

ROSENZWEIG, MAX

Res. 1475 President St.

Bus. Pharmacy, 893 Manhattan Ave.

Married

*Proposed by* Dr. H. Berlowitz

SPECTOR, MORRIS

Res. 1565 Carroll St.

Bus. Patent Atty., 35-11—35th Ave.

Single

TANNE, SIDNEY J.

Res. 732 St. Marks Ave.

Bus. Labels, 1199 Broadway

Married

VOGEL, MAX S.

Res. 324 New York Ave.

Bus. Insurance, 629 Remsen Ave.

Married

*Proposed by* Dr. Max Goldstein,

Herman Haber

ZELIN, MARTIN

Res. 1034 DeKalb Ave.

Bus. Auditor, City of N. Y.

Single

The following has applied for reinstatement:

SAMUEL H. GOLDBERG,

*Chairman, Membership Comm.*

**Bar Mitzvah**

A hearty Mazel Tov is extended to Mr. and Mrs. Max Rosenzweig of 1475 President Street on the Bar Mitzvah of their son, William, at the Center this Saturday morning, September 9th.

*A Yiddish Translation  
of Rabbi Levinthal's  
Important Work —*

### "JUDAISM — AN ANALYSIS AND AN INTERPRETATION"

by the well-known Yiddish poet,  
writer and translator

*Dr. A. Asen*

has just been published by the  
Pardes Publishing House, Inc.  
A work which will delight all  
lovers of the Yiddish language.

The volume also contains an  
*English Supplement*

"THE HOUR OF DESTINY"

A group of Holiday Sermons,  
preached by Dr. Levinthal during  
the past year, all dealing  
with the Rebirth of Israel.

Price \$3.00

*Copies may be ordered at the  
office of the*

Brooklyn Jewish Center

### THE CENTER ACADEMY

A Modern Progressive School  
for

Hebrew and Secular Studies

From Pre-Kindergarten  
through Eighth Grade

Is Now Registering Children  
for the Fall Term

*Give Your Child a  
Jewish Education*

Registration Now Open

for the

BROOKLYN JEWISH CENTER  
HEBREW SCHOOL

Classes meet 3 times a week — 2  
hours each session. The curriculum  
includes Siddur, Hebrew,  
Bible, History and Jewish music.  
Expert faculty under the direction  
of Rabbi Mordecai H. Lewittes.



## PAGING SISTERHOOD!

**A**LTHOUGH the Scriptures counsel us, "Let another man praise you, and not your own mouth; a stranger's lips, not yours," it is the duty of the President of an organization to make a "year's end" or "state of the union" appraisal of the accomplishments of the past year. In program and activities, cultural and philanthropic, the superlative "plu-perfect" best describes the successes of 1950.

Our women have put forth a maximum of effort and co-operation in every major drive—the United Jewish Appeal, Federation of Jewish Philanthropies, Torah Fund for the Jewish Theological Seminary, Jewish Day for the Blind, Brandeis University, Night of Stars for the UJA and Music Under the Stars for the benefit of Israeli philanthropic and cultural institutions. Sisterhood has contributed to the Home for the Aged, Jewish Sanitarium for Chronic Diseases, Red Mogen David, Yeshiva University, Jewish Braille Bible Society, Brooklyn Juvenile Guidance Society, Red Cross, March of Dimes, Boy and Girl Scout campaigns, National Conference of Christians and Jews, Historical Judaica, in support of needy Jewish scholars, the Beth Jacob Girl's Organization and many others reviewed in the annual report delivered at our closing meeting in June.

Our affiliation with the National Women's League of the United Synagogue and with the Federation of Jewish Women Organizations have brought us in touch with vital American and Jewish issues, stimulating an awareness of problems, situations and tendencies which affect the Jewish community as a whole. Our Cheer Fund, through the kind generosity of members who have contributed in honor of memorable occasions, has been able to dispense much joy to the children in our Hebrew Schools, to our graduates and our Bar Mitzvahs, besides spreading cheer in other needy circles. Sisterhood has conducted the monthly Kiddush for the Junior Congregation with dignity and proper evaluation.

Every meeting was attended by hundreds of women who were thrilled at the scope of the programs presented. Our

first function, our Annual Mother-Daughter Luncheon and Fashion Show, was a magnificent prelude to a year which saw many precedents and innovations in Sisterhood meetings. Besides an excellent film on the "Hebrew University," our October meeting featured "Your Part In The Political Picture," an address delivered by Mrs. M. Potash, of the League of Women Voters. Other outstanding events included our memorable "Institute Day" in November, when more than 650 women attended our All-Day Conference on "Judaism, Today and Tomorrow"; our delightful bus trip to the Jewish Museum, when about 60 of us enjoyed a stimulating tour under the guidance of curator Dr. Kayser; our Jewish Book Month meeting in December, when a brilliant analysis of Arthur Koestler's provocative book, "Promise and Fulfillment," was delivered by Mrs. Faye Shenk, wife of the rabbi of Congregation Shaare Zedek. In January, Susan Brandeis, daughter of the late Supreme Court Justice, gave us a most illuminating address on "Higher Education for American Jewry," citing as an important illustration the new Brandeis University in Waltham, Mass. Purim was made a very gay time for Sisterhood members by our dramatic performance of "Jewish Music Through the Year," narrated by Lila Leonard, with musical contributions by the Center Male Octette, which marked Jewish Music Month in February, and by the excellent talk on "Brotherhood and Torah," by our own Rabbi Lewittes. And every member has read with pride our unprecedented roster of noted Jewish leaders whom we honored in March at our "Jewish Women Of Achievement" program. In March, too, Sisterhood joined the entire Center in paying deserved tribute to our beloved Administrative Director, Joseph Goldberg.

The entire congregation had added cause in March to be proud of Sisterhood's Esthers who conducted and participated in our first Friday Night Service, when the subject of the evening, "The Role Of the Jewish Woman Today," was presented by four of our women. A cordial and most lavish Oneg Shabbat concluded the evening, a veritable tribute to the inherent Jewish spirit

of our women. Israel's second anniversary was beautifully celebrated in April in song, in story and with adequate birthday embellishments. A brilliant "Summation of American Affairs" given by our Social Action Chairman, Bea Schaeffer, reviewed the events of the past year. Our Sisterhood Players brought further glory upon our Center by giving three repeat performances of their successful production, "A Way Of Life," for the Metropolitan Branch of Women's League, for our Hebrew School PTA and at the Ritz Carlton Hotel for the Kew Gardens Hills Sisterhood. At our Mother's Day program in May, Sisterhood honored twelve members who had celebrated their golden wedding anniversaries. Deserved tribute, lyric, floral and pictorial were paid the celebrants, one of whom, Mrs. Rose Horowitz, a former President, delivered a most stirring address on "Matriarchs In Israel." Movies of the entire proceedings were shown at our closing meeting in June, when an unusually novel Installation Service by Mrs. Lillian Lasky, President of the Metropolitan Branch of the Women's League, ushered in our new staff of officers.

Our page in the Center's Review has definitely placed our women's group in the vanguard of Center activities and has helped to create an active interest in our work. In conjunction with the Council of Jewish Women, Sisterhood also sponsored a series of lectures on "The Role of the American Family," given by recognized leaders of psychology, sociology and religion.

In reviewing the above programs, our pride swells to overflowing. Our women are living their Jewishness daily by participating in religious, philanthropic, communal and educational projects. If this is the direction in which our women are travelling, I am quite safe in promising that our Sisterhood will continue to shed glory on our organization, our Center, and the greater cause of Judaism.

Since I have already publicly and personally thanked my most capable and co-operative staff of officers and my Executive Board, I hope I shall be forgiven if, in the interests of brevity, I omit mention of their names. I am most grateful for their support and shall continue, in the words of Bacon, "to ask counsel of both times; of the ancient time what is

best; and of the latter time what is the fittest."

MRS. MORTON KLINGHOFFER,  
President.

#### In Appreciation of Effort

At its closing luncheon, the Executive Board presented our President, Sarah Klinghoffer, with a beautiful sterling silver tray, as a token of esteem and affection, and in appreciation of her tireless zeal in the interests of Sisterhood.

#### Cheer Fund Contributions

In honor of Mother's Day: Mesdames M. Rosen, A. Ginsburg; For Rabbi Levinthal's recovery: D. Halpern, S. Klinghoffer; In sympathy with Frisch family: Dr. and Mrs. M. Rachmil; In sympathy with Lane, Rothman and Leonard families: S. Klinghoffer; In sympathy with Reichman family: L. Zakheim, J. Markel; In honor of son's Bar Mitzvah: S. Kushner; In honor of daughter's confirmation: Mrs. P. Amster; In honor of daughter's graduation: M. Berman; In honor of daughter's graduation: L. Gribetz; In honor of new grandchild: Mrs. Ph. Brenner; In honor of newly-installed officers: Mrs. S. Gluckstein.

#### Women In the News

Jeanette Richman has been elected President of the new Aviva Group of Hadassah. Congratulations!

Our President, Sarah Klinghoffer, will represent Sisterhood at the National Convention of the National Women's League to be held in Minneapolis in November.

#### Calendar of Events

Thursday, Sept. 14—Sisterhood Executive Board meeting, 1:00 o'clock.

Monday, Sept. 18—Evening, opening General Meeting. Unusual musical program. Watch *Bulletin* for further details.

Thursday, Sept. 28—Succah party, 1:00 P. M. at the Jewish Theological Seminary, 3080 Broadway. All Sisterhood members welcome. Delightful program and refreshments.

Thursday, Oct. 12—*Gala Celebration*—Sisterhood's thirtieth anniversary evening, Memorable occasion to be marked by fitting program. Further details will follow.

## The Younger Membership

OUR program committee is busy once more planning the weekly events for the coming year. We are attempting to root these programs firmly in our wonderful traditions, as well as in our American heritage. To succeed in this endeavor we shall need the full cooperation and participation of all of our members, new as well as old.

It is appropriate that we commence our fall program by conducting the services on the Sabbath of Repentance, September 16th. Through these services Young Folks League, in keeping with its annual tradition, will demonstrate by its large attendance that it is fully conscious of its responsibility to the Synagogue. All members are urged to attend.

On Yom Kippur night, September 21st, Young Folks League will feature its annual "Charity Frolic." Admission will be by the minimum contribution of \$2.00. We hope that all of you may find it possible to attend.

#### Committee Chairmen

In order to facilitate the full participation of our members in the activities of our league, the chairman of each committee is listed below:

U. J. A. . . . . Jerry Jacobs  
Publications . . . . . Morris Hecht  
Refreshments

Joyce Schlossberg, Pauline Magid  
Entertainment . . . . . Herbert Levine  
Dramatics . . . . . Herbert Levine  
Interest Groups . . . . . Muriel Goldsmith  
Hebrew Culture . . . . . Marvin Leiberman  
Folk Dancing . . . . . Hazel Atlas  
Sports . . . . . Elmer Riffman  
Door . . . . . Nat Gurvitch  
Program . . . . . Milton Reiner  
Publicity . . . . . Milton Reiner

May I take this opportunity to extend to all of you, on behalf of the officers and executive committee members, and myself, best wishes for a glorious New Year.

—MILTON REINER, President.

#### Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Herman Atlas of 220 Brooklyn Avenue on the marriage of their daughter, Priscilla (Pepi) to Dr. Lester J. Blatt of Little Neck, L. I., on September 3rd.

Rabbi Saltzmann and Lewittes  
Now Associate Rabbis

The Board of Trustees at its last meeting unanimously changed the status of Rabbi Saltzmann and Lewittes from Assistant Rabbis to that of Associate Rabbis to Dr. Levinthal.

## THE YOUNG FOLKS LEAGUE

proudly presents its  
*ANNUAL YOM KIPPUR  
NIGHT FROLIC*

Thursday Evening, September 21st  
at 9:00 o'clock

Music by

Marvin Blickstein and his  
Society Orchestra

COCKTAILS ENTERTAINMENT

Subscription — \$2.00

Proceeds to Charity

The Brooklyn Jewish Center  
has acquired cemetery  
grounds in the New Montefiore Cemetery, Pinelawn,  
Long Island . . . . .

#### Price of Plots

4 Graves	\$ 250.00
6 Graves	350.00
15 Graves	1,000.00

(Facing Main Road)

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# ROSH HASHONAH GREETINGS

*Mr. and Mrs. Moses Ginsberg*

AND FAMILY

extend their best wishes for a Happy New Year  
to all the Officers, Trustees, Directors and  
members of the Center, as well as to  
their friends and relatives

---

*Mr. and Mrs. Morris Rubin*

AND FAMILY

1577 Carroll Street

extend greetings for a Happy and Healthy New Year  
to all their relatives and friends



*Mr. and Mrs. Isaac Schrier*

AND FAMILY

101 Lincoln Road

wish all their relatives and friends a Happy New Year

MR. and MRS.

PHILLIP BRENNER

AND THE ORGANIZATION OF

*Original* **BRENNER BROS.**

Wish their friends and patrons  
the best of everything for the New Year



60 DIVISION STREET, N. Y.

OUR ONLY STORE

*A HAPPY NEW YEAR*

from

**RATNER'S  
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Dr. and Mrs.  
MAX DANNENBERG  
AND FAMILY  
1464 Eastern Parkway

---

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WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM  
GOOD HEALTH AND PROSPERITY.

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---

DR. and MRS.  
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865 Eastern Parkway

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Mr. and Mrs.  
JULIUS LEVENSON  
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MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS  
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH  
ON ALL OUR RELATIVES AND FRIENDS.

---

---

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AND FAMILY  
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MR. and MRS.  
MORRIS BRUKENFELD  
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AND CHILDREN

MR. and MRS.  
JOSEPH GLAUBMAN  
919 Park Place

---

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.  
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND  
PROSPERITY FOR THE WORLD.

---

MR. and MRS.  
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MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS  
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

---

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AND FAMILY

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MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS  
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH  
ON ALL OUR RELATIVES AND FRIENDS.

---

MR. and MRS.  
NATHAN SALWEN

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AND FAMILY  
361 EASTERN PARKWAY  
  
Mr. and Mrs. SAMUEL WEISS  
AND FAMILY  
603 EMPIRE BOULEVARD

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM  
GOOD HEALTH AND PROSPERITY.

RABBI and MRS.  
ISRAEL H. LEVINTHAL  
AND FAMILY

RABBI and MRS.  
MORDECAI H. LEWITTES  
AND CHILDREN

RABBI and MRS.  
MANUEL SALTZMAN  
AND DAUGHTER

ROSH HASHONAH GREETINGS  
FROM THE YESHIVA TALMUD  
TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

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LOUIS BLANKSTEIN  
AND FAMILY  
762 St. Marks Avenue

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MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS  
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

---

MR. and MRS.  
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AND FAMILY  
Harriman, New York

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AND THEIR CHILDREN  
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AND FAMILY

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WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM  
GOOD HEALTH AND PROSPERITY.

---

MR. and MRS.  
JOSEPH GOLDBERG  
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JOAN GOLDSMITH  
and their grand-daughter  
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AND FAMILY

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LOUIS HALPERIN

MR. and MRS.  
NATHAN HALPERIN  
AND FAMILY  
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New York City

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MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS  
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

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AND FAMILY  
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AND FAMILY  
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ALBERT and PHYLLIS JAFFE

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New York

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WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM  
GOOD HEALTH AND PROSPERITY.

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NANCY HARRIET and HENRY EDWARD

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MR. and MRS.  
BENJAMIN PERLMAN  
AND FAMILY  
925 Prospect Place

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MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS  
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

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AND FAMILY  
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FRANK RAUCH  
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DR. and MRS.  
MORRIS ROOD  
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MEYER A. ROSEN  
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MR. and MRS.  
ADOLPH M. ROSENHEIM  
1478 President Street

MR. and MRS.  
SAMUEL ROTTENBERG  
135 Eastern Parkway

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MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS  
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH  
ON ALL OUR RELATIVES AND FRIENDS.

---

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AND FAMILY  
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374 Eastern Parkway

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FRANK SCHAEFFER  
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MR. HEYMAN SCHRIER  
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AND FAMILY  
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AND FAMILY  
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JACK SILVERMAN  
135 Eastern Parkway

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THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.  
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND  
PROSPERITY FOR THE WORLD.

---

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MR. and MRS.  
SIMON SPIEGEL  
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A. J. STELZER  
AND FAMILY  
730 Empire Boulevard

MR. and MRS.  
HENRY TELLER  
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LOUIS WEINSTOCK  
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*Extend their New Year Greetings  
to their family, all members of the Center  
and friends.*

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CHARLES WUNDERLICH

715 St. Marks Avenue

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MAX ZANKEL  
AND FAMILY

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of the  
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FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM  
GOOD HEALTH AND PROSPERITY.

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AND FAMILY  
1459 PRESIDENT STREET

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502 CROWN STREET

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1119 FOSTER AVENUE

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Mr. and Mrs. JACOB S. GREENSPAN  
1338 CARROLL STREET

Mr. and Mrs. JOSEPH HOROWITZ  
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Mr. HARRY JACKSON  
2969 PERRY AVENUE  
Bronx, N. Y.

Mr. HYMAN JASPER  
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1632 CARROLL STREET

Dr. and Mrs. DAVID KUPERSTEIN  
920 MONTGOMERY STREET

Mr. and Mrs. LEO KAUFMANN  
AND FAMILY  
639 EASTERN PARKWAY

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THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.  
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND  
PROSPERITY FOR THE WORLD.

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AND FAMILY  
583 CROWN STREET

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515 CROWN STREET

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AND FAMILY  
30 OCEAN PARKWAY

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and SHELDON  
11 LUDLAM PLACE

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BARBARA and BARRY  
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JERRY, ARTHUR, TOPPY  
and RONNIE JANE

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NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH  
ON ALL OUR RELATIVES AND FRIENDS.

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AND FAMILY  
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Mr. and Mrs. BENJAMIN H. WISNER  
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Mr. and Mrs. HARRY ZIRINSKY  
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*Printers of the*  
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138 LIVINGSTON STREET  
Brooklyn 2, N. Y.

*CORDIAL GREETINGS*

for a

*HAPPY NEW YEAR*

from

LEON HYMAN, *Director*

of

*The*

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374 EMPIRE BOULEVARD



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1950 — 1951

Lectures will be given on the 1st and 3rd Monday evenings  
throughout the season.

*First Lecture, Monday, November 20*

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*The Best Speakers Appear on the Brooklyn Jewish Center Forum*

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### *Annual Mother - Daughter Luncheon and Fashion Show*

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#### SISTERHOOD

Wednesday, November 1, 1950

12:30 o'clock



*Subscription \$5.75*

Door Prizes

Including Gratuities

*Make your reservations with Beatrice  
Schaeffer, Chairman, PResident 3 - 2744,  
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### *First Membership Social of the Season*

#### SUCCOTH FESTIVAL



THURSDAY EVENING, SEPTEMBER 28th

Eight o'clock

*An interesting program of entertainment  
is being arranged*

---

*Center Members Are Cordially Invited*

## NEWS OF THE MONTH

(Continued from page 14)

immediate payment of them, in one case giving the advertiser five days in which to reject the ad, else making himself responsible for its use. "These shocking practices have outraged not only Jewish advertisers but also non-Jews who have called our member newspapers to express their resentment," the statement says.

☆

The California State Board of Education was asked to take immediate action to eliminate racial and religious discrimination in the admission policy of commercial training schools.

The request was made by the California Federation for Civic Unity in a letter to Roy Simpson, State Superintendent of Public Instruction. The letter charged that "discrimination has been reported and confirmed on several instances, especially where veterans have been involved."

☆

The charge that Jews are running the United States was voiced here by Gerald L. K. Smith, leader of the anti-Semitic Christian Nationalist Crusade, addressing a meeting of about 1,500 persons in Los Angeles.

He also mentioned the article published recently by the Chicago *Tribune* against Henry Morgenthau, Supreme Court Justice Felix Frankfurter and Senator Herbert Lehman but failed to say that the editors of the paper apologized to representatives of Jewish organizations for the anti-Jewish insinuations which the article contained.

☆

Plans urging legislation guaranteeing equal employment opportunity regardless of race, color, or creed to all Americans were adopted by both the Republican and Democratic State Central Committees at their party conventions in Sacramento, Calif. The Democrats adopted a plank calling outright for F. E. P. C. legislation by the California legislature, with a commission and the necessary enforcement machinery.

The Republicans adopted a plank reading: "No principle of this republic is more basic than insuring the equality of all individuals in their right to live, to be free to work, to own property and to pursue happiness. Equal opportunity in these matters must always be guaranteed all individuals regardless of race, religion, color, or place of birth. We urge favor-

able enactment of legislature to this end."

☆

Israel, along with 18 other countries, took part in the "International Earth Ceremony" held in Los Angeles. The noted cellist, Gregor Piatigorsky, represented Israel. As a gesture of world peace, soil from the 19 participating countries was blended with American soil. A tree will later be planted in the blended soil.

☆

The two-week strike of clothing and shoe storekeepers in Israel in protest against the new ordinance ordering drastic rationing of the scarce commodities in order to save on foreign currency has ended.

☆

The Knesset ended its summer session after approving at a second reading a bill to float a popular loan for 12,000,000 pounds. Earlier, Finance Minister Eliezer Kaplan received parliament's authority to float another loan for 5,000,000 pounds.

## "HEBREW MELODY" NATHAN

(Continued from page 12)

always called "Hebrew Melody Nathan," was extremely prolific, his books and compositions filling some twelve pages in the British Museum Catalogue. He wrote a treatise on voice training, operatic music, pianoforte and miscellaneous works. But in spite of his continuous energy he fell into financial difficulties and was imprisoned for debt. On release, however, he maintained his debonair ways. Once, to defend a lady's name, he fought a duel, in which he was slightly wounded. Again, once more for a lady's name, he assaulted a certain Lord Langford, was brought to court, and acquitted.

Nathan died in Sydney in 1864, as the result of a street car accident. He was buried in a non-Jewish cemetery, but his tombstone has a Hebrew inscription. In his lifetime he had gained a continental as well as a British reputation. He was the musical historian of George IV. In Italy his prestige was high, the Italians considering him the foremost English composer. In Rome, at his death, a Latin poem honored his memory.

## THE JEWISH COMMUNITY

(Continued from page 8)

expression in the council of organizations.

Community action would be contingent upon agreement by both councils. Where differences would emerge, these would be reconciled by conference and compromise, as happens in the two houses of the American Congress.

Community councils of this type would find it possible to consider and take action on the central, and not merely the peripheral elements of Jewish life. With the passing of time, the religio-cultural-ethnic character of Jewish peoplehood would become increasingly accepted in practice, and not merely in theory, as is now generally the case. It would then be possible to simplify the community organization and utilize it with even greater effectiveness, in order to enhance the religious vitality and cultural creativity of American Jewry, which constitute its only true reason for being.

## NETUREI KARTA

(Continued from page 9)

How unfriendly the world must look to such people can be gauged by the reluctance with which they accepted, for the convenience of outsiders only, the European system of counting time. Among themselves they prefer to disregard this "innovation" and to maintain the outdated Middle Eastern system of two different groups of hours within every day, whose length is fixed by dividing the day and night separately into twelve equal parts.

Other problems occupying the attention of these latter-day saints include: Bare legs on cinema posters advertising "Red Shoes," the film about ballet, called for covering the figures with tar; Yeshiva students reject the signing of an agreement of their teachers with a local sick fund for their care, since these institutions are Zionist; four Shochetim were "excommunicated" and fowl slaughtered by them "declared Treifa" because they accepted city salaries and thereby "recognized the rule of the state of Israel"; and, if a local story is to be believed, Neturei Karta men came to Tel Aviv to pray for the purification of the sea which, they had heard, had been polluted by the presence of so many Godless people using it as a solution of this city's sewage problem.

Our Sincerest Best Wishes  
For The  
NEW YEAR  
TO ALL MEMBERS OF THE BROOKLYN JEWISH CENTER  
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